

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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HOLDING THE MIRROR UP TO NATURE.

BY ELDER CHARLES NAPPER.

The end of playing, "both at the first and now, was and is, to hold, as 'twere the mirror up to nature; to show virtue her own feature, scorn her own image, and the very age and body of the time, his form and pressure." Such is the language of Shakespeare in his tragedy of *Hamlet*, used sometimes by theatrical managers as a motto over the stage, thus implying that the drama is the mirror, and the performing of the same the means of holding it up to nature. Now, although it cannot be denied that some good and salutary lessons are taught through the medium of the drama, yet, it by no means follows that it is a true mirror wherein nature may see herself reflected in a proper light; for many things set forth by it are both unnatural and absurd. Especially is this true at this period of the world's history, when the stage and pulpit, to a great degree, have become alike tainted with an unnatural rage for sensation. It is a fact too well known that ministers of the Gospel, so called, realizing the unattractiveness of their

fine churches and chapels, and their dry and lifeless theories, have resorted to all manner of means, such as theatrical preaching, &c., to gratify this perverted passion or desire for novelty and sensation.

Some authors in their attempt to portray human life, very often show their own prejudices. Sometimes we see the rich stripped of every moral quality, and held up to view as the victimizers of the poor, the widow and the fatherless, making them appear as the embodiment of cruelty and villainy. The picture may in some cases be partially true, yet it is far from reflecting the whole truth in respect to the rich and titled portion of mankind; and the many instances of their benevolence abundantly testify to this, as exhibited both in national and private calamities. A picture such as this, although it may represent some isolated case, by no means represents the class, and hence it is not a true mirror. Another class of authors will deny to the poor almost every redeeming quality, and claim all the cardinal

virtues for the rich. Such pictures can only have the effect of setting class against class. We might, if our purpose was to confine ourselves to the subject of the drama, point out many instances where it is both improbable in its plots and most unhappy in its conclusions. Being the production of imperfect men, it must like them, although it might show forth many praiseworthy points, be imperfect, and being so, cannot be a true mirror wherein nature may see herself as she is.

But the dramatic mirror is not the only one held up as reflecting nature. There are others equally as erroneous; nay, we might with truth say more so, because of the veneration and respect attached to them by thousands of men and women. For instance, there are the Catholic and the Protestant mirrors, including the various kinds of churches, high and low; almost every known shade and grade of mirrors being held up to mankind, each professing to reflect nature. As one of the servants of God remarked not long ago, there is such a desire to pander to the perverted tastes of fallen man, that the powers of darkness are ready to assist in manufacturing religion "to order according to pattern, on the shortest notice." If mankind wish a mirror for their use that fails to show them their wrinkles and defects, and will flatter them instead, it can be easily obtained. Should not this very accommodating state of things awake anxious inquiries in the minds of all men, both Saints and sinners? We affirm that it should. Is there anything like the glory and power of God reflected through such mirrors? No. Some of them in endeavoring to reflect the moral and spiritual condition of man, will, like the dramatist, strip humanity of every Godlike attribute, and sometimes the picture is so far from reflecting the likeness of the original, that mankind either fail to see the least resemblance to themselves, or are so horrified at the sight that they turn away in disgust, or mayhap they blindly yield to the teachings of those who thus libel humanity, preferring rather to prostrate their reason at the shrine of error, than take the trouble to examine for

themselves. Once make man believe he is the helpless and degraded being that wild enthusiasts say he is, without any power whatever to effect good, and you make him a fit vessel for the hireling, you quench every noble faculty of the soul, and fit him to become a member of that inglorious school which says, Man can be saved without any works of his own, if he only believes.

Amongst the many thousands of mirrors produced by mechanical art, it is well known that many are imperfect. We have seen one kind of mirror that gives to the face a very elongated appearance, very much resembling the countenances of those who have viewed themselves through any of those mirrors held up by uninspired men, and which are so counterfeit to the true mirror of the Gospel of Jesus Christ, that it is no wonder those who have viewed themselves through such, should wear such hopeless countenances. But the true mirror, the Gospel of Christ, not only reflects the character of man as he is, but as he was, and as he will be in the great eternal future. Thus of all mirrors, that must be the one most valuable, that truly reflects our real character, "without setting ought down in malice or extenuating." Inspired writers have likened the Gospel to a glass or mirror, as may be better known by reference to a few passages from the Bible having a direct bearing upon the subject. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, but his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." "For now we see through a glass, darkly; but then face to face." "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way,

and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

Now, when we speak of the Gospel, we do not wish to be understood as having reference to its first principles only, as faith, repentance, baptism, and the laying on of hands, but to every word that proceedeth from God through his legally appointed servants, for, as Jesus says, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The truth of heaven when spoken by inspiration, is nature's true mirror, for it penetrates the inmost recesses of the human heart, and not only shows man what he is, but what he was and what he may be. In it the past, present and future are inseparably connected in one unbroken chain. Yea, more, it not only reflects man's nature truly, but also offers its aid in the working out of his redemption; and what is more glorious still, does not come as a powerful system, void of virtue or efficacy. It would be an insult to the humanity of man, fallen as he is, to offer him that which would not assist him in the development of his character. Did the Gospel only point out to him his fallen condition; and the glories he could obtain, it would only accomplish half its mission, as man cannot obtain celestial glory without God's aid, and that aid is to be found in the Truth. Who shall be able to point out to mankind the hidden treasures of the Gospel, not only showing the depth of sin into which God's creatures have sunk, but the means by which they shall be raised to a standard of excellence, entitling them to a place among heaven's nobility; who shall place them beyond the power of sin and Satan, or hold the mirror up to nature? Imperfect as the drama is, yet it often appears to a greater disadvantage through being in the hands of mere novices, or unskilful performers. Not so with the Gospel mirror, it is excellent in itself, or, as the Apostle James describes it, "A perfect law of liberty," yet it claims to have a class of repre-

sentatives peculiar to itself, without which its glories cannot be seen. Who then shall hold this mirror up to nature? Shall poor, uninspired man, clothed with the garb of education, with the wisdom of seminaries and universities, with titles and appointments merely? No, we emphatically answer, no! Perishing humanity says no; the schism, discord and abominations of the world, together with the prevailing ignorance in respect to God, all unite together and answer, No. But, those whom God has called and clothed with his authority, are the only able mediums. Being called of God as was Aaron, they have, like the Apostles of old, gone forth to preach without purse or scrip, and are thus free from the fetters that bind the hireling. Their salary being no consideration, they are not afraid to preach the truth to their congregations. There is no fear with them that if they do not please their hearers, they will be voted out of their pulpits; they realize that they are not sent to please the people, only as the truth shall please them. Being called of God, they seek to administer by the Spirit which eminently qualifies those whom God calls; and so manifest is this great truth, that we have known persons ask the question, Who had been telling the servants of God of this, or that, or the other matter? So faithful has been the reflection given forth by the mirror held up by inspiration, that they have concluded such things had been communicated, and truly they had, but neither by the hand nor lips of mortals, but by the Spirit of the living God. What a happy contrast there is between the natural and spiritual, when viewed by the light of the Holy Ghost. For instance, with what intent and eagerness is the aid of the mirror sought, when either sex are arraying themselves for some important event, or to meet some particular friend. Take as the most forcible illustration of this, a bride preparing to meet the bridegroom. With what care and exactness is every article of dress put on. Mark how frequently the aid of the mirror is sought in order to accomplish the object, that both in person and dress she may appear as near perfection as

possible. And should, upon her looking into the mirror, a spot of dirt be discovered, how quickly is the necessary means taken to wipe away all traces of it. There is no flinching from the glass in that case, no trying to believe that the spot is not dirt; and should anyone be near, and argue that it was not so, we should set it down at once for a fact that such a person was not our friend, and desired us to appear to a disadvantage in society. Now, if we are honest in heart, ought not we, as Saints, to be equally as anxious to face the mirror held up to us by inspiration, as we are to face the natural mirror, in order to see if, as John says, "our works are wrought in God," and we are truly preparing to meet the bridegroom of the Church, for this is the work of God's servants, to prepare the Church as a bride for the bridegroom. Thus it is not alone the duty of the Priesthood to hold the mirror up to us when we are doing our duty, striving with all our hearts to keep God's commandments, and thus gladden our hearts by showing to us the bright rewards and glories to be obtained by continuing faithful; but, if in the hour of trial, darkness or temptation, our feet slip, and we should be blind to the

duties we owe both to ourselves and the Work of God, it is then also the duty of our brethren to show us our danger, and hold the mirror up to us, in order that we may see the spot of dirt that is upon us, instead of like the hireling, crying peace, peace, when there is no peace. Although this may not be pleasant, yet, if we are honest and desire to have on the righteousness of God, we will face the mirror boldly, behold the deformities of our soul, and with humility of heart, confess and repent of our sins, and renew our diligence before God and our brethren. Then should Satan strive to make us believe that we are clean and doing our duty, when God's Priesthood say we are not, we will cast him behind us with all his temptations, realizing that he is a false friend and counsellor, and desires us to appear, if possible, to disadvantage among the godly throng, when it would be said of us, Take him, bind him hand and foot, and cast him out, for who hath bade him to the supper? He hath not on the wedding garments. Let us rejoice, then, that God has once more restored his Gospel with all its blessings, and called and ordained his servants to "hold the mirror up to nature."

DIALOGUE

BETWIXT THE REV. BUTTERMOUTH POUNDTEXT, M.A., AND HIS HIGHNESS THE MAHARAJAH DULY SEEK KNOWLEDGE, OF THE PROVINCE OF JUGGERNAUTOONAH, IN INDIA, THE MAHARAJAH BEING ON A VISIT TO ENGLAND.

(Concluded from page 517.)

Mr. P.—I was very much pained by the thought that the subject of our last interview had given your highness such uneasiness; but your highness is not the only highly intelligent person whom I have known to have been distracted by those wily Mormons. Bless you, their villainous tracts are circulating everywhere. The few tracts I have brought with me, however, will, I am confident, enlighten your highness as to the life and real character of the impostor Joseph Smith, and the character of his successor, Brigham

Young, the alleged husband of one hundred and ninety-nine wives; also, as to the immoralities and abominations of the Mormons in Salt Lake Valley. Come now, Maharajah, don't look puzzled, it is ten chances to one if these Mormon tracts have not found their way into your study.

The Maharajah.—Sahib, you seem to hate and despise those people. As regards having wives, perhaps your reverence is not aware that I have more wives than one, and that your Bible makes mention of many holy

men who had several wives; and as to immoralities and abominations, I have seen sufficient in Christian England to draw upon her the united vengeance of the outraged gods. Were my countrymen, whom you term heathens, so demoralized, I should expect to see them, in the next state of existence, all transmogrified into vile toads and loathsome reptiles. The jails, workhouses, lunatic asylums, ginshops, police, divorce and other courts, and the miserable specimens of humanity that parade England's towns, are all monuments of a corrupted and rotten community. I wonder that your newspaper editors are not ashamed of publishing their monstrous narratives. With regard to the cause of my distraction at our previous interview, Mormonism, as you term it, had nothing to do with it. I had simply read in your Bible, that its God was so condescending, kind and forbearing to the ancients, while the promises of the same blessings were held out to you and me. I naturally told you what had attracted my attention, when you seemed surprised, and said it was only some wretched Mormons who taught such doctrine. As fate would have it, Mormon tracts were afterwards brought to the door.

Mr. P.—The vile wretches! They encompass sea and land to make proselytes.

(Rap at the door. Enter the butler.)
—The person with the tracts, whom your highness desired to see, is in the waiting-room.

The M.—Conduct him hither.

(Enter Elder Trueman Warner, who exchanges the usual compliments with the Maharajah.)

The M. (to Mr. Poundtext)—Allow me, sir, to introduce to you Elder Trueman Warner, one of those designing Mormons who have so drawn your attention to them. Mr. Warner, allow me to introduce you to the Rev. Buttermouth Poundtext, Master of Arts and Doctor of Divinity.

(They shake hands.)

Mr. P. (blandly)—There are two classes of Mormons or Latter-day Saints—the deceivers and the dupes. I must say that from Mr. Warner's respectable appearance and demeanor,

I believe him to be of the latter class. Ah, yes! What a pity!

Elder W.—Sir, I am no deceiver, neither am I deceived. If any person can give me more light than I have, I am always open to conviction.

The M.—That is very fair, and now that I have you both here, I hope to be able to have more satisfaction on disputed matters. I have read Mr. Warner's tracts on faith, repentance, baptism and other subjects, especially the Deity, and I must say they are strictly in accordance with this Bible.

Elder W.—I bear you my testimony to the truth contained in those tracts.

Mr. P.—I pity your shortsightedness, I can perceive a delusion in every page of them. Why, the very idea of a material Deity is ridiculous!

The M.—I will tell you, gentlemen, how I have summed up your respective creeds. Mr. P. believes in an immaterial, bodiless, passionless God, who is said to have revealed his will and manifested his power to the ancients, but who has only left for future ages a book containing the testimony of certain witnesses who are all dead. The said book, nevertheless, is not to be understood literally, to mean what it says or say what it means, but it must be subjected to the spiritualizing and commentating process of modern priests, such as the Rev. Buttermouth Poundtext.

Mr. P.—The Bible will show you how to save your immortal souls, if you but follow its instructions. I am sorry that your highness has imbibed the extravagant Mormon notions of modern Apostles and Prophets, new revelations, and other absurdities. The voice of inspiration, I say again, has ceased, the canon of Scripture is full, and the Lord now speaks to us through his Son. Miraculous gifts and manifestations of God's power were useful in establishing Christianity among the unbelieving Jewish nation, but they are not wanted in this enlightened age. Bless the Lord for the Bible.

The M.—The Latter-day Saints believe in a God who has a body, parts and passions; who hears prayers as readily, and answers them as promptly and as signally to-day as he ever did. They believe in Jesus Christ his Son,

who is in the express image and likeness of the Father, and in the unchangeableness of the Gospel and its ordinances. They say they have living Apostles, Prophets and teachers, who administer, by authority from heaven, the said ordinances to penitent believers—namely, baptism for the remission of sins, and the laying on of hands for the reception of the Holy Ghost, the spirit of prophecy, and revelation in its various gifts.

Mr. P.—Ah! but lay not this flattering unction to your soul, I say again those gifts are done away with, and are no longer needed.

Elder W.—Does not Joel say, "It shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit."

Mr. P.—That prophecy was completely fulfilled on the day of Pentecost.

Elder W. (reading Acts ii, 39)—"The promise is unto you, and to your children."

Mr. P.—The Jews and their children.

Elder W.—"And to all that are afar off."

Mr. P.—The primitive churches scattered abroad.

Elder W.—"Even as many as the Lord our God shall call."

The M. (solemnly)—Mr. Poundtext, does your God call people unto him now?

Mr. P.—Ahem, well yes, of course, but the Holy Ghost, you should know, is the love of God shed abroad in our hearts, inciting us to purity and holiness. Do not think I deny the inward workings of the Spirit in the heart—dear me, no! But the very idea of Joseph Smith, and other designing knaves, pretending to see an angel whilst in a heavenly vision, is in itself preposterous in this nineteenth century, this glorious age of Christian knowledge!

The M. (warmly)—Then this Bible you praise so much must be preposterous to. Visions, revelations, prophecies, tongues, interpretations,

miracles, and other heavenly blessings, are promised to all who shall have the happiness of enjoying God's Spirit. You said such things were needed only to establish Christianity among the unbelieving Jews. I can assure you, sir, that they are needed tenfold more by your missionaries, to establish their Christianity among unbelieving Hindoos and Mohamedans, especially to induce them to believe in an immaterial Deity, and a double meaning and fair-promising, but never-fulfilling Bible!

Mr. P. (despairingly)—I am grieved to see your highness duped by the subtle sophistry of Mormonism. However, I will put my Mormon friend to the test. Mr. Warner, will you show us a miracle, or speak by the Spirit in the Hindoo tongue, that the Maharajah and I may be convinced?

Elder W.—Who is the first person mentioned in the New Testament as having asked for a sign? Look in Matthew iv, 1—5. It was your father, the Devil. The signs are to follow them that believe, not unbelievers. "The Gospel is the power of God unto salvation to them that believe." "A wicked and adulterous generation seeketh after a sign." If you have not honesty enough to believe in God as your own Bible describes him, and in his Son Jesus Christ, in the faithfulness of his promises, and in the power and unchangeableness of the Gospel and its ordinances, it is not likely you shall know more to your greater damnation. Your notions of God are an insult to his Divine Majesty. The founders of your church have changed the ordinances of the Gospel, the Everlasting Covenant has been broken, the blood of martyrs flown in torrents, and the Priesthood been usurped. God will not acknowledge your administrations by confirming the word with signs following the believers, hence your old fox cry of sour grapes, because you cannot reach them. You merely take the Bible for your authority, and you have not been called of God as was Aaron. Peter, Paul and the ancients, had not the Bible, as you have it, to preach from. The reviewers of your church service, in their preface to the Prayer Book, frankly acknowledge that the ordi-

nances of the Gospel have been changed by corrupt men, who have introduced as substitutes "new fangled notions," while they, the said reviewers, added to the confusion by making further alterations. You read in your service of a godly discipline that once existed, and which it would be desirable to restore. You preach for money, you divine for hire. You make merchandize of the souls of men by buying and selling livings. The spiritual welfare of thousands is often decided by the fall of the auctioneer's hammer to the nod of the highest bidder. Finally, you pray with seeming devotion, "Thy kingdom come, thy will be done on earth as it is done in heaven," while you pocket your heavy salaries, wrung out of the starving poor. How shall ye escape the damnation of hell? The kingdom has come, and the hour of God's judgment, and the identical Joseph Smith, the martyr, whom you stigmatize as an impostor, was the very man through whom the authority of heaven was restored, with the same Gospel, the same ordinances, gifts and blessings, that were enjoyed by the ancient Church. Those who will believe and obey, shall receive the Holy Ghost, and be able to testify to it as well as I do.

The M.—Friend Poundtext, that is better knowledge than you promise beyond the grave. I had fully intended to return you this Bible, as being of no use to me, since I could not realize its precious promises; but,

thanks to my Mormon friend, I will keep it, and further peruse its sacred pages, associating with it the glorious idea of a God of revelation and a living Priesthood. Whenever I shall give up the religion of my youth, it will be to embrace Mormonism, which teaches me that God is my father, and loves me as his son, that I bear his noble image, and that I can regain his holy presence. With regard to the alleged immorality at the Salt Lake Valley, I intend paying a visit there, and judging for myself. The so-called poor deluded Mormons, must be in a sad condition indeed, if they rival Christian England. Gentlemen, I am sorry I have engagements which compel me for the present to bid you adieu. (The usual compliments are passed, and the gentlemen part.)

(In the street Mr. Buttermouth Poundtext casts a look of disdain at Elder Warner, and without answering the "good day" of the latter, walks quickly away, muttering.)—Perdition to all Hindoos, Mohamedans, Mormons, and all disturbers of a quiet parish. I will clear the Mormons out of my parish. Humph, what a bore! What shall I do? Ah ah, I have it! Squire Broadland's notice to quit will be the most startling new revelation they have had lately.

Elder W. (soliloquizing)—If I may judge by Mr. Buttermouth's countenance, what the Saints in the parish of Patronage may expect, they too will have to pray, "Good Lord deliver us." Amen, say I.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 521.)

AMASA LYMAN'S HISTORY.

On my arrival in the camp I found myself associated with the prisoners, so treacherously taken the day previous, and also brother Hyrum Smith, and Alexander McRae. The night was rather an unpleasant one, from the inclemency of the weather, from which we had no protection. During the night was held the far famed court

martial, by which we were all sentenced to be shot in the morning. From the execution of this merciless sentence we were saved by the opposition, to the same, of General Doniphan, and long may he live to enjoy the reward of the soul enobling qualities that exalted him incomparably above the priest-ridden, bloody rabble around him.

On the morning of November 2nd,

we were ordered to take our seats in a wagon, driven by brother Stephen Markham, who had been pressed into their service. As we seated ourselves, William Beaman rushed up to the wagon, with his rifle cocked, swearing that Lyman Wight, who sat by my side, should not leave the ground alive. He was instantly disarmed by the Captain of the guard, whose name was Jackson, and a guard placed, some twenty-five feet from us, with orders to shoot the first who should show a disposition to crowd on us.

From the camp we moved, under a strong guard, into the city of Far West, where the most of the prisoners were allowed to go and say their adieus to their heart stricken and sorrowing families. While we halted here, the father and mother of brothers Joseph and Hyrum Smith came to the wagon, in which we were seated, to see their sons, as they thought for the last time, but the wagon was closely covered, and they were brutally refused the privilege of looking upon their children.

At length we left the scene of our sorrowing friends, and started on our way to Independence. When about two miles from the city, we passed the place where my family resided, I was allowed some five minutes to see my wife and get a change of clothing. I left my weeping wife and prattling babe, to encounter my fate, in the land of my enemies. We camped one night before crossing the Missouri river.

November 3rd. We crossed the river.

We arrived in Independence in the midst of a heavy rain. We were taken through all the principal streets of the town, and exhibited as the trophies of the victories of mob violence over innocence and truth. From the time of our arrival here, the rigors of our confinement were considerably relaxed.

We were at length taken to Richmond, by the orders of General Clark, where we were closely confined, being all bound together in one chain, and under a strong guard. In this way I remained, undergoing with my fellow prisoners an *ex parte* examination, until the 24th of November, when I

was discharged; and about 9 o'clock on Saturday I started for Far West. About 10 o'clock at night I met my wife at brother Morse's.

On Sunday, in company with my wife, I went to town, and several times in the course of the day, I met with several parties of the mob, whom I learned, about sundown, were searching for me, to take me back to prison. On the receipt of this information, I took measures to keep out of their way.

On Sabbath, after my release, I met with Col. Hinkle, who discovered to me his heartless treachery, by proposing that we should join and go to the south, and build up a church for ourselves, as the Prophet was in trouble, from which he would not escape.

About this time I was elected justice of the peace; and about the time of the committal of the brethren to prison, I was taken sick with a swelling on my left arm. My sickness soon reduced me to a state of utter helplessness, when I was carried to the house of brother Solomon Daniels, where by the kindness of my friends, and the blessing of the Lord, I slowly recovered. During my illness, I was closely watched by Capt. Bogard and his emissaries.

Before I had recovered, Brother Daniels and family removed to Illinois, and took with them my family, leaving me to aid the brethren in the matter of conveying their land, which the most of them were forced to do by the oppression of the mob.

I boarded with brother Theodore Turley's family, sister Turley was most kind and unremitting in her attention to my comfort, under her treatment I regained my health. I remained until March, 1839, when I went to Quincy, Illinois, where I found my family still with brother Daniels' family, with whom they continued a few months.

During the spring I went (in company with brothers Charles C. Rich, Seymour Brunson, and John Killyon) to Missouri to see brother P. P. Pratt, who was being carried on change of venue from Richmond, in Ray county, to Columbia in Boone county. We were frustrated in our intentions to assist brother Pratt and others, by the

misrepresentation of matters between us and them, by Watson Barlow, who came from Quincy to see the prisoners, and was known as a Mormon, while we were travelling incog.

On the strength of Barlow's representation I went to Quincy, and returned again to Columbia, but was again defeated as before, and returned leaving our friends to their fate. Brother Pratt told me after, that they were ready to have acted upon our first proposition for their rescue. Our plan was the same as that on which they came out on the fourth of July subsequently.

The above with a dangerous trip to the western part of Missouri, to attend to some unsettled business, occupied the most of the summer. In the fall I went, with my family, to spend the winter with my old friend Justus Morse, in McDonough county. I remained there until spring.

Early in the spring of 1840, I went to Iowa, on the half breed tract, in Lee county, where I built a cabin, to which I moved my family. A portion of this summer I spent on the Mississippi, boating wood to St. Louis. From this work I returned in the fall sick. Travelled from Quincy to Nauvoo, on the steamer of that name. Capt. George Miller and my wife met me at Keokuk.

In the spring of 1841, I moved my family to Nauvoo, and occupied a part of a house belonging to brother Osmyn M. Duel, and worked with brother Theodore Turley in his shop at repairing guns, and other work. I had not been thus engaged, but a short time, when brother Charles Shumway, from northern Illinois, called on brother Joseph for Elders to go home with him to preach in that country. The Prophet sent him to me, with directions that I should go.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 26, 1865.

THE REDEMPTION OF ZION—OBEDIENCE NECESSARY.

THE redemption of Zion, and the final triumph and establishment of the kingdom, when the Church militant should become the Church triumphant, is a theme often dwelt upon by the Saints, and the time of its accomplishment anxiously looked forward unto. They have been apt sometimes to imagine that a fixed and definite period had been assigned for these events taking place, and that should they not be fully prepared for them when they arrive, the Lord would raise his hand in some signal manner in their behalf, and as the Prophet says, make them willing in the day of his power. Imbued with this belief, men have set themselves up as interpreters on these vexed subjects, and applying the test of human dialectics to what cannot be comprehended save by the Spirit of God, endeavored by a rigid and mathematical procedure, to lay down the year or the month when the power of Satan should cease, and the

government of God be fully established and recognized amongst the nations. Men, uninspired and filled with the knowledge of the world, have oftentimes through this led themselves and others into labyrinths and mazes from which there was no escape, and even some of those who have received the truth, have made shipwreck of their faith, and because the Lord did not see fit to complete his purposes at the time they had believed he would do so, they have been like Jonah, exceedingly angry, and considered that they even did well to be so. Ancient and modern Prophets have assuredly spoken of a time when the curse would be taken from the material universe, the waste places of Zion and Jerusalem rebuilt, and the wilderness rejoice and blossom like the rose. And yet, the accomplishment of these things is contingent upon the faithfulness and integrity of the people. "The Redeemer," we are told, "shall come to Zion," but it is "unto them that turn from transgression in Jacob," and this is the condition upon which Zion will be built up, and the glory of the Lord rest upon her, that her inhabitants be obedient to the revealed truths of heaven. By some this is overlooked, the development of the people not being considered as essential or requisite; still, it is an erroneous and dangerous way of viewing the matter. We are told that the Saints are yet to possess the kingdom; and if by this we are to understand, that a time will come when they are to hold sway and dominion over the whole earth, then it is evident that this can never transpire, until they have learned to govern and control themselves, and give the principles of purity and righteousness an abiding place within their hearts. In proportion as the people exhibit a willingness to be governed, will the Lord confide the interests of his kingdom to their care, and were it not upon this condition that he acted, the gifts and privileges they might receive would not prove blessings to them. And in order that they should be fitted for taking the positions assigned unto them, when the Lord takes the reins of government into his hands, it is necessary that the principle upon which they will govern them should be gradually developing itself now. When we find the religious world rent and torn asunder by intestine broils and confusion, and wonder at such things, we are told that they are necessary results of the limited growth and expansion of Christianity, and that in proportion as it spreads and increases, its true characteristics will unfold themselves and become speedily developed. But no system that has not within it the elements of power, or unity, or greatness, in its embryotic state, or when passing through a process of development, can possess them when it attains to its full strength and stature. And so, in order that after the Gospel spreads and increases, the true principles of obedience and government should prevail amongst its adherents, it is necessary that these things should be foreshadowed in their infantile state, and upon their progress and advancement will depend the near or the distant approach of that time when "all shall be of one heart and mind." Every revelation given by the Lord through his servants, both in ancient and modern times, has impressed this upon the people. The Israelites were promised the land of Canaan for an everlasting possession, and yet, on account of their unfaithfulness, the Lord swore in his wrath that they should not enter into his rest, and in this dispensation the very same promises have been given unto his people. "Verily," he says, "I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God, shall give unto them. Behold they shall, for I have decreed it, begin to prevail against mine

enemies from this very hour, and by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the Saints, to possess it forever and ever. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them, for they were set to be a light unto the world, and to be the saviors of men; and inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men." We find, therefore, that this happy time cannot come until the people are prepared for it, and if this people will not obey the commandments of high Heaven, the kingdoms of the world shall prevail against them, and others shall be raised up, who, being faithful and diligent, shall receive a reward, "them that live shall inherit the earth, and them that die shall rest from all their labors, and their works shall follow them, and they shall receive a crown in the mansions of my Father, which I have prepared for them."

Have those principles a place, we ask, amongst the Saints, and do they form a characteristic of this Church? We answer, Yes. We find the majority of them believing, that it is only through thus acting that they can be prepared to enjoy the inheritances promised to the righteous, and from the organization of the Church until now, those in authority have striven earnestly to show the people the necessity of yielding obedience to all the legitimate requirements of Heaven. Still, this process has been slow and laborious, and attended with great difficulty. Old prejudices have had to be uprooted, pride has had to give way to humility, the rich and the learned, the poor and the ignorant, have discovered that the Gospel is impartial, demanding like obedience from all, and so, through this means, men have had to lay aside their long cherished notions and hoary traditions, and consecrate their feelings and their thoughts to the God of the heavens and of the earth. And, although the results have as yet, on these accounts, been necessarily imperfect, still, sufficient has been accomplished to show unto the world that "the Gospel is the power of God unto salvation," and that at some future time He will take up his abode with that people who strive to serve him so zealously and so well. And in order to this, each principle as it is revealed, each fresh commandment taught, should be cherished and practiced by all. If we abide not a terrestrial, how shall we be able to abide a celestial law? If we will not obey the principles suited for us now, how shall we bend ourselves to obey those which shall be given when the Lord will be revealed in flaming fire to execute judgment on the ungodly? There are many principles obedience to which is necessary, and often they are neglected by the very people who boast of their allegiance to the government of God, and long for the time when it shall rule and obtain a hold in the universe. The Lord has said in a revelation, that when he comes Zion shall be governed and ruled by the laws of heaven, so that the Saints will require to advance in wisdom and knowledge. Nor will these laws be given until the people are prepared to receive them, and therefore He will not come until they are ready to meet and welcome him. Look for example to the law of Tithing. It is binding, we know, upon the people, and yet, under this Gospel, man being left to exercise his own agency, we can hardly say it is binding, except as a conditional act, the performance of which will entitle to great and enduring blessings. What saith the Lord regarding it? "Will

a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of Hosts." Here is a command equally as applicable to, and binding upon the Saints scattered abroad, as to those gathered together in Zion, and each through obedience to it would receive blessings. And yet, how often do we find the remembrance of this ignored by those who profess to pray for the upbuilding of Zion, and the rearing of the Temple to the Lord; and so with many other principles, the attending to which will qualify for the enviable position of rulers and priests in the kingdom of heaven.

The Prophets looked forth to an auspicious time, when virtue and righteousness would hold sway over the earth, and strove hard to bring about that happy time, but were unable. They caught glimpses of it far in the future, but yet they saw it would not come, until a chosen and peculiar people had been raised up, loving and practicing truth and holiness, and hating falsehood and iniquity. And looking to this, in prophetic language they uttered what will be the reward of every faithful Saint, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

APPOINTMENT.—Elder Richard R. Birkbeck is appointed to labor in the Nottingham District, under the Presidency of Elder James Townsend.

DANIEL H. WELLS,
BRIGHAM YOUNG, JUN.

} *Presidents of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

NEWS FROM CONFERENCES.

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LIVERPOOL CONFERENCE.—We have received minutes of a Conference held in Liverpool on the 25th of June last, but through press of matter, are compelled to give merely a synopsis of the proceedings. There were present—Of the First Presidency, Daniel H. Wells; Elders Abram Hatch, President of the Manchester District, Septimus W. Sears, President of the Liverpool Conference, Finley C. Free, President of the Manchester Conference, Robert N. Russell, President of the Preston Conference, and John V. Hood, of the MILLENNIAL STAR Office. The morning meeting was devoted to hearing reports from the various Branch Presidents, as to the condition of their districts. The majority were represented as being in a favorable and prosperous condition, with good prospects for the future. Open-air meetings had been held fre-

quently, and were well attended. The Saints were striving to live their religion, and several had lately been baptized throughout the Conference. Elder Sears then followed with some instructions to the Priesthood on the proper course to be adopted by them, if they wished to see the Gospel spread amongst the honest, and showed how only by strict adherence to the laws of heaven, their teachings would benefit the people. In the afternoon, after the administration of the Sacrament, the Financial and Statistical Report of the Conference from 31st December, 1864, to 31st May, 1865, were read and approved of. The Authorities of the Church at home and abroad were then presented for the approval of the people, and unanimously sustained. Elders Hatch, Free and Russell, each made a few remarks expressive of their feelings, and spoke on the principle of obedience being necessary on the part of all, if they wished to receive a knowledge and testimony of the truth of the Gospel. President Wells expressed his satisfaction with the several reports given by the brethren, and also with the prosperity of the Work throughout the world. The Work at home was progressing also, and the brethren were receiving an increase of both temporal and spiritual blessings. He felt that they were being blessed in Zion more than in any other country, because while war, famine, floods and explosions were around them, and the world was feeling the heavy curse of the Almighty, the Saints who had gathered to Zion were living in peace and safety. The word had gone forth now, that the Lord would plead with the nations by means of these calamities, and they would continue until the earth was emptied of her wickedness, and the restitution of all things had been accomplished. And yet, the Lord is in his mercy withholding the full measure of those things from the people, presenting to them the message of salvation, and giving them an opportunity of escaping from such judgments. If His Spirit were withdrawn from the earth, and men were left to themselves, they would soon be utterly wasted and destroyed. The Gospel is unpopular, and men will not receive it, and yet, why should principles of truth and righteousness be unpopular? We use every legitimate influence to turn the people from their evil ways, and if they will not accept our offer, we cannot help it. We have espoused this cause with the express understanding that we must work on, regardless and fearless of the consequences, and by taking this course we shall succeed in gaining salvation, and become victorious at last. The evening meeting was addressed by President Wells and Elder John V. Hood in an instructive manner. A good influence prevailed at all the meetings, and the Saints dispersed, feeling satisfied with the day's proceedings.

GLASGOW CONFERENCE.—By letter from Elder John Rider, we learn that a Conference was held in Glasgow on the 16th of July, at which were present—of the first Presidency, Daniel H. Wells; Elder John Rider, President of the Glasgow Conference; James Ure, President of the Edinburgh Conference; James A. Cunningham and Henry Amott, Travelling Elders in the Glasgow Conference, John Smith, Travelling Elder in the Edinburgh Conference, and John V. Hood, of the MILLENNIAL STAR Office. President Wells occupied the forenoon in a highly interesting and instructive discourse, on the object and design God had in view in sending man unto this earth, and the work required on his part. Shewed how man was sent here to this probationary state, and how the Gospel was given unto him, as a means by which he could save and exalt himself throughout all eternity. In the afternoon the Financial and Statistical Reports of the Conference were read and approved of, and the

authorities of the Church unanimously sustained. The Travelling Elders in the Conference next briefly reported their fields of labor, after which President Wells spoke on the necessity of attending to temporal as well as spiritual matters, and to the paying of Tithing. Said that the Lord would bless them in so doing, and had promised that if they were obedient unto that principle, he would repay them an hundred fold. Counsellor the Saints to assist their President in all matters connected with the welfare of the Conference, and by this means they would prosper, and have the elements of unity and strength among them. Elder John V. Hood occupied the rest of the time in a few interesting remarks, and the large congregation was dismissed.

CORRESPONDENCE.

ENGLAND.

CHELTENHAM DISTRICT.

Cheltenham, Aug. 5, 1865.

President Wells.

Dear Brother,—Among the many duties devolving upon me as a servant of God, I believe one is the necessity of informing you how affairs are moving along in this District. I have now travelled over my field of labor twice, and some parts oftener. I have visited the Saints of the various Branches, at their public meetings, also at their respective places of abode, and find the greater portion of them feeling well, and ever ready to receive the Elders with that kindness and hospitality so characteristic of the sons and daughters of Zion; in short, I find them to be a kind, warm hearted people, zealous of good works, and desiring to assist in building up the Latter-day Kingdom by their faith and works. Myself and the Elders from home, together with the local Priesthood, are spending much of our time in the open air, preaching and seeking by every legitimate method to disseminate the principles of salvation among the people, when and wherever our travels may bring us into their society. Many of the congregations I have preached to this summer, have been large and orderly. Some evince a disposition to investigate the principles we propound, and agree with our instructions in general, but the great difficulty is, that they have not moral courage sufficient to come forth and obey them. I have also met with several very bitter opponents, and as

Jannes and Jambres withstood Moses, so did these also resist the truth, being of corrupt minds, and reprobate concerning the faith; but, as the folly of those men was manifested anciently, so also will their folly be seen now. A few sabbaths ago, I convened a meeting at a little hamlet called Candlegreen, where I was vehemently assailed by one of the emissaries of old Parrot, but I so completely confounded him, that he was more than willing to retire from the field. I can truly affirm that in all my labors in this rural mission, I have enjoyed myself much. You will see by the statistics of the three Conferences comprising this District, how many have emigrated, and also the number added by baptism. The latter are not so numerous as we could wish, but I think I can with propriety, place them on a parallel with the generality of Conferences composing the European mission. As regards myself, I feel well in the work I am engaged in. The brethren are united with me in all things connected with their fields of labor, and I am truly grateful for the privilege of laboring and associating with such men. Praying the blessings of God may ever attend you, I am, your brother in the Gospel,

JUSTIN C. WIXOM.

WELSH DISTRICT.

DENBIGHSHIRE CONFERENCE.

Bagillt, August 1, 1865.

President Wells.

Dear Brother,—I take my pen in hand to inform you that I feel well in

the Work of God. Since I have been appointed by you to preside over this Conference, I have labored with my brethren and sisters as much as circumstances would allow me. Having a large family to maintain, I cannot spend much time in travelling through the Conference, except on Sundays; but I am glad to say that the few Saints scattered around feel well, and have a desire to serve the Lord. As a general thing they are of the poor class, as far as the things of this world are concerned, and have all large families to support. There are a few brethren in this Conference who have been in the Church eighteen years and upwards, and were the first baptized in North Wales, and they are still faithful Saints to-day.

There are but few of the Saints in this Conference who are able to read the STARS and JOURNALS, and they feel themselves at a great disadvantage in not getting the printed word in their own language, but I am doing

the best I can to translate them in the meetings. We are preaching in the open air to large assemblies, and striving to make plain the truths of Heaven. There has been a deal of preaching in North Wales, and many tracts have been distributed in the houses in Bagillt and other villages. We believe, however, that before much good can be done in this part of the country, the Lord will have to preach to the people by other means, because of the deep sleep that has fallen upon them. They are full of tradition and superstition, and it will require more than the simple testimony of the word to awaken them.

Our financial matters have been very low lately, but we expect to improve in the future. Elder John E. Hughes is preaching in every town and village in North Wales.

Ever praying God to bless you and all associated with you, I am, your brother in the Gospel,

THOMAS P. GREEN.

VARIETIES.

A wag having married a girl named Church, says he has enjoyed more happiness since he joined the Church than he ever did before.

"Now children," asked a school-inspector, "who loves all men?" A little girl, not four years old, and evidently not well up in the catechism, answered quickly, "All women!"

"Poor Dick! how sadly he is altered since his marriage!" remarked one friend to another. "Why, yes, of course," replied the other, "directly a man's neck is in the nuptial noose, every one must see that he's a haltered person."

Talleyrand was worried for his autograph, and to one of his persecutors he thus wrote—"Will you oblige me with your company to dinner on Wednesday next, at eight o'clock? I have invited a number of exceedingly clever persons, and do not like to be the only fool among them."

An editor and his wife were walking out in the bright moonlight one evening. Like all editors' wives, she was of an exceedingly poetic nature, and said to her mate:—"Notice that moon; how bright, and calm, and beautiful!"—"Couldn't think of noticing," returned the editor, "for anything less than the usual rates—a dollar and fifty cents for twelve lines."

The following is a specimen of Western eloquence:—"Where is Europe compared to America? Nowhar? Where is England? Nowhar. They call England the mistress of the sea, but what makes the sea? The Mississippi makes it, and all we've got to do is to turn the Mississippi into the Mammoth Cave, and the English navy will be floundering in the mud."

A Yankee lawyer, who was pleading the cause of a little boy, took him up in his arms and held him up to the jury, suffused in tears. This had a great effect, until the opposite lawyer asked the boy:—"What makes you cry?"—"He's pinching me," said the boy.

An Irishman swearing the peace against his three sons, thus concluded his affidavit:—"And this deponent saith, that the only one of his children who showed him any real filial affection was his youngest son Larry, for he never struck him when he was down!"